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WAS ABRAHAM LINCOLN A SPIRITUALIST?

OR,

CURIOUS REVELATIONS FROM THE LIFE OF A TRANCE MEDIUM.

BY

MRS. NETTIE COLBURN MAYNARD,
OF WHITE PLAINS, N. Y.

TOGETHER WITH

PORTRAITS, LETTERS, AND POEMS.

ILLUSTRATED WITH ENGRAVINGS, AND FRONTISPIECE OF LINCOLN, FROM CARPENTER'S PORTRAIT FROM LIFE.

"After all, it is the old old story,
Truth is stranger than Fiction."

PHILADELPHIA:
RUFUS C. HARTRANFT, PUBLISHER.
1891.

TO MY DEARLY BELOVED HUSBAND

WILLIAM PORTER MAYNARD,

WHOSE UNCEASING DEVOTION AND TENDERNESS HAVE

GIVEN ME THE NEEDED COURAGE,

IN MY HELPLESSNESS, TO COMPLETE THE CONTENTS

OF THIS VOLUME.

N. C. M.

PUBLISHER'S PREFACE.

It is the old, old story, "Truth is stranger than fiction, and life is, after all, a mystery."

THAT history which is most strange is most true. To-day is the day of wonders, and the last decade has been more strange than any preceding one. Abraham Lincoln was the most prominent President that America has known; his actions, official and unofficial, have been, for thirty years, the constant theme of biographers and historians, and the fondness of Americans for him is as warm and widespread to-day as though he had died but yesterday.

The statements contained in this volume regarding him are given to the public for the reason that they are not less true than surprising; and being so, they must see the light. Praise from some quarters is natural; censure from others is to be expected. Nevertheless, what is here written is truth, fact, *history*, and what is more, no man should question them. Should he do so, the field for adequate investigation is quite accessible. The contents of this book will be seen to be remarkable for three qualities: character of subject, historical importance, simplicity of statement. Accordingly, a few words upon each of these heads may not prove inappropriate or uninstructive.

The separation of the spiritual from the physical life of man,

and their reunion or return has, at every period in his history, excited profound wonder and interest. If he accepts Biblical history as final judgment upon the matter, his mind for a time comprehends an assured future life, and he finds a calm happiness in that belief. So long as he rests content in that belief, and accepts as truth all Biblical statements, he finds little motive for investigation. If he is truly intelligent, the hour arrives when he craves absolute proof of a future condition; or, if he wishes to answer what the prophet of old has left to follow man as a spectre through all the ages, and to remain with him from the first to the last hour of conscious understanding, he must investigate: "If a man die, shall he live again?" Therefore, not only does the question, in its vital importance and scope, make all men pause to consider it cautiously and honestly, but it has a *personal* value for each investigator.

Spencer, Huxley, Darwin, Tyndall, Ingersoll, and other leading minds state that there is no return of the spirit after death, and that man, having ceased to breathe, bears precisely the same relation to the physical world as does vegetable matter, which lives, decays, or dies, and returns from whence it came—to inanimate matter, to clay. Human and brute life offer but little refutation of this theory. Insect and bird life indicate its possibility by exhibiting a positive change from the *inanimate* to the *animate*. Human reason, therefore, may logically set up the hypothesis, that if life can come from no life, and life disappear from life, presumption is strong that life still exists in some form, and that there is a mode of communication between the varied forms, but all persons do not comprehend that mode, *or even know of it, and the fact that there is any such communication.* We, therefore, have left open for our consideration and judgment, our acceptance or rejection, this subject as the prophet saw fit to *leave it* when it became necessary to prepare for his departure from this life.

A new impetus will be given to Spiritualism by this work, for the reason that it is not written from a standpoint of bias, and is neither more nor less than a statement of facts, which are a part of the experiences of the authoress, who, to say the least, has had a very remarkable life, and who observes a temperateness and reverence in statement, which must commend her and her work to all who are fortunate enough to read this unique volume.

Mr. Gladstone wrote so lately as September 16th, in replying to a person who inquired whether the discussion of Theosophy ought to be permitted in workmen's clubs where lectures and debates on religious subjects are tabooed, and whether such discussion was likely to benefit workmen: "*I shall not adopt language of determined disbelief in all manifestations, real or supposed, from the other world.* They give me little satisfaction, *but that does not warrant meeting them with a blank negative.*" He thus indicates that he feels an interest in the subject, and, like thousands of others, seeks its truth.

It is to be hoped that through the aid of this book, some such master mind as that of Robert J. Ingersoll will give the matter special attention, and follow out the thought to a point where positive accurate information will yield its intelligence *to the world, and not to those only who profess Spiritualism.*

The Rev. Dr. Savage, of Boston, when being criticised for his attention to Spiritualism, replied: "If a Christian minister, preaching God's word, has no right to consider Spiritualism and its phenomena, pray who, and what manner of man, does possess that right, and *who* should, beyond peradventure, know its truth or falsity, that is, whether the spirit does *return* after death, and, if so, *under what conditions and for what purposes?*"

A recent investigating commission, commenting upon the subject of Spiritualism, remarks: "It is no small matter to be able to record any progress in a subject of so wide and deep an

interest as the present. It is not too much to say that the further our investigations extend, the more imperative appears the demand for those investigations. The belief in so-called Spiritualism is certainly not decreasing. It has, from the first, assumed a religious tone, and now claims to be ranked among the denominational faiths of the day. From the outset, we have been deeply impressed with the seriousness of the undertaking, and have fully recognized that men, eminent in intelligence and attainments, yield to Spiritualism an entire credence, and who can fail to stand aside in tender reverence, when crushed and bleeding hearts are known to seek it for consolation and for hope? We beg that nothing stated may be interpreted as indicating indifference or levity. Wherever fraud in Spiritualism is found, that it is, and not whatever of truth there may be within, which is denounced, *and all Spiritualists who love the truth will fully agree with us.*"

It is well known that from time to time stray notices on the subject of Lincoln and Spiritualism have appeared in various papers, not, however, in connection with any attempt on the part of the writers or editors to *verify* the same. For this reason we deemed it wise, before entering into this matter extensively, to examine the subject with deliberation and care. The fruits of this examination have placed upon record information of a *remarkable* character, which will have a marked bearing upon the history of Spiritualism and upon the literature of the day. That Abraham Lincoln should have been a believer in, or follower of, Spiritualism, in any form, will be an unusual statement, and to use the words of an editorial writer of a leading New York daily: "If it can be *proven* that Abraham Lincoln was in any way connected with Spiritualism, or did take counsel from any medium at a time when the nation's weal or woe hung in the balance, or was in any manner governed by such counsel, *it*

would be the literary event of the nineteenth century, and the most astonishing statement of modern times." In February of this year, the writer had the good fortune to meet a gentleman who related that he knew from personal experience and contact, *that Abraham Lincoln was a Spiritualist, and implicitly believed in the guidance and teachings of that science or religion*, whichever it may be. He further stated that he attended a *séance* where the President with several other persons had sat upon a piano, and that the instrument *had been bodily lifted from the floor by means of spirit power, while the President and his friends remained seated upon it!* He further stated that he knew from personal knowledge that the President had been instructed and guided by spirits in times of particular stress in affairs of state, and that at a period when the nation's future was uncertain, and while the States were in the midst of the throes of a great civil war. He also stated that he knew of his own personal knowledge and experience, that numerous Spiritualistic *séances* were held in the White House, and that they were frequented by many of the leading men of the time, who were then located in Washington.

This gentleman's statement, being of such *peculiar significance, the writer did not believe it.* This recitation, however, caused the writer to become greatly interested in the subject from a purely historical standpoint, and, therefore, he immediately started an investigation regarding the matter, the results of which he is now obliged to state, reveal to the world, matters of decided interest and importance, and which, as far as they are related in this volume, are capable of proof, *and based upon circumstances of fact.*

The writer incidentally learned that Mrs. N. C. Maynard, of White Plains, New York, had resided in Washington during several years of the War of the Rebellion, and had upon numerous occasions given sittings for the President of the United

States, his wife, and friends who were present by invitation, and that she was preparing a record of these experiences, together with other incidents connected with an eventful life, for publication in book form. He suggested that as many of the statements therein were of a *personal* and unusual nature, revealing habits of character in many persons who were prominent before the nation, it might be well to have the accounts of circumstances *verified* as described, and affidavits secured from the persons who must necessarily constitute her witnesses, as to the *truthfulness* of her narrative, especially such persons as were living to-day, and who were connected with the subject in any manner, *and who would be willing to come forth and testify;* to which suggestion she readily assented. Immediately thereafter investigation was commenced by the writer. The initiatory movement was to ascertain from those who resided in the neighborhood of her home, or thereabouts, the character and standing of Mrs. N. C. Maynard. He was informed by those who had known the family for a lengthy period, that her husband had been a resident of White Plains for twenty-five years, was cordially indorsed by many of the leading residents, was trustworthy and honorable, and had been doing business during all of that period in that village, and that he was a man noted for truthfulness, honesty, and general integrity of character. The family physician stated that he knew Mrs. Maynard and had attended her for about fifteen years; that she is now a hopeless invalid, has been confined to her bed for nearly three years, *and cannot possibly recover;* that during his experiences and contact with her, he has always found her to be an exemplary woman, but possessed of a peculiar organism and *sensitiveness of condition*, and likewise of some *peculiar power* or magnetism, which, to say the least, was unexplainable, and that nothing within the science of medicine could clearly explain her "psychic" condition, or briefly, in common-place words:

"We confess there is something about Mrs. Maynard that we do not understand; we, however, believe her to be a thorough Christian woman of irreproachable character and antecedents."

Hon. Melville C. Smith, of New York City, a well-known and responsible gentleman, informed the writer that he had known Mrs. Maynard for more than thirty years, and placed full confidence in her integrity of character, and of his own knowledge found her to be a very remarkable woman and possessed of a peculiar "psychic" condition, which permitted her to see and *foresee and comprehend* that which could not be understood by *ordinary* people.

Mark M. ("Brick") Pomeroy, the well-known lawyer and writer, unhesitatingly indorses Mrs. Maynard and states, "You may say for me, Mrs. Maynard is one of the most remarkable mediums to be found within the lines of Spiritualism. I have known her for many years, she is a woman against whom *not one word of reproach may be truthfully uttered*, and I believe the truth of her statements."

Francis B. Carpenter, the distinguished artist, and the painter of the "Emancipation Proclamation," which is in the Capitol at Washington, who is also the author of the "Inner Life of Abraham Lincoln," and the painter and possessor of the last portrait in oil of Lincoln, a copy of which is in the frontispiece of this volume, states: "I have known Mrs. Maynard for some years. She is a talented woman; I do not believe she would tell an untruth; she is a medium of remarkable ability. I know that Mr. Herndon knew Mr. Lincoln better than any other man, up to the time of his election in 1861; after his election Mr. Herndon knew but little of him, and absolutely *nothing* of his mental or spiritual condition before the sickness of his son Willie, nor after Willie's death, and I must say *that Mr. Lincoln's mind underwent a vast change after that event.* Just what Mr. Lincoln's religious views were, I do not know, but it

is a fact that he was known to pray, and his condition was much more in accordance with the statement found in 'The Inner Life of Abraham Lincoln' than that stated by other biographers, and you may quote me, that Herndon's statements *have neither weight nor value, after the connection between the two men ceased.* I am not prepared to state that Mr. Lincoln was a Spiritualist. I do know that he had faith in spiritual comfort and *believed that we were, in a measure, directed by spiritual teachers and guidance.*"

Mrs. Daniel E. Somes, of Washington, wife of the late Hon. Daniel E. Somes, Representative from Maine, in the Thirty-sixth Congress, informs the writer that she attended *séances* at the White House during the war when Miss Colburn (Maynard) was the medium there, and upon one occasion met Major-General Daniel Sickles, and that the circumstances recorded as to that *séance* are fully described in this volume. This statement she fully and completely indorses; and further adds that her husband was closely and *intimately* connected with President Lincoln, and had repeatedly informed her of interesting and remarkable incidents which occurred at the White House at *séances* as herein described and mentioned. She also states that she knows Miss Colburn did not give *séances* in the White House for money. The standing of Hon. D. E. Somes is fully set forth in the following obituary notice taken from the Washington 'National Republican,' February 2, 1888:—

HON. DANIEL E. SOMES.

THE END OF A DISTINGUISHED AND USEFUL CAREER.

In the death of Hon. Daniel E. Somes, formerly a member of Congress from Maine, but for the last twenty-five years a resident of this city, a distinguished and useful career is ended, and the community loses a most worthy and honorable citizen.

Mr. Somes was born at Meredith, now Laconia, N. H., May 20, 1815. He received an academic education, and was married in early life to Miss Laura Chase, of his native place, who survives him.

In 1846 he moved to Biddeford, Me., where he became largely interested in various business enterprises, and was very prominent in the temperance and anti-slavery movements of the time. He established in Biddeford the 'Eastern Journal,' now the 'Union and Journal,' newspaper. He was the first mayor of Biddeford, and was several times re-elected. In that position he was active in executing the "Maine law," which was the first prohibition law passed in the United States, and under his administration at least proved successful. He organized the City Bank of Biddeford in 1856, and was for several years its president.

He had manufacturing establishments in Saco, Biddeford, and Lewistown, Me., and a business establishment in Boston.

He was always active in public affairs during early life, and was one of the original organizers of the Republican party, and was a strong supporter of Fremont and Dayton in 1856.

In 1858 he was elected to the Thirty-sixth Congress from the district now represented by Hon. Thomas B. Reed. He was known as a radical Republican and strongly expressed his views to the country; notably in a patriotic speech delivered by him in the House of Representatives Feb. 16, 1861.

During the war he was a friend and confidant of President Lincoln, who often sent for him, sometimes late at night, to come to the Executive Mansion to confer on matters of public importance.

He was closely associated with Hannibal Hamlin, Horace Greeley, John P. Hale, Henry Wilson, and other leading men of the earlier Republican party.

Although pronounced in his Republican views, he was of a gentle and pacific disposition and of moderate temper, from which facts he was chosen a member of the "Peace Congress" of 1861, which proved so unequal to stemming the tide of war feeling that swept over every obstacle in that turbulent time.

In 1862 Mr. Somes settled in Washington, and for several years was a prominent practitioner before the patent office. He also turned his attention to inventing and took out over sixty patents, many of them relative to the general subject of refrigeration and ventilation. As an inventor he showed great originality and versatility. More than twenty-five years ago he proposed the system of transporting fresh beef in refrigerator cars and suitable means for accomplishing it; but, as in the case of many inventors, he was too early for his time and failed to reap the benefits of his invention, which is now in quite extensive use throughout the country by other people.

Mr. Somes had an extremely hopeful and genial nature. He was a most tender and kind-hearted husband and father. In fact he had the gentleness of a woman, combined with marked manly strength and vigor, and was always a model gentleman in his manners, and the soul of honor in his dealings and intercourse with his fellowmen.

For several weeks past Mr. Somes has been ill with a severe cold, which on last Friday morning became aggravated and assumed the symptoms of congestion of the lungs. This malady was followed on Saturday morning by paralysis of his right side. Most of the time after that he was insensible, gradually sinking until his death, which occurred on Monday, the 13th of February, at 10.15 P. M.

He had four sons, two of whom died in youth. Only one son survives, Mr. F. C. Somes, a prominent patent attorney of this city. Mr. Byron Somes, a younger son, who was night editor of the Boston 'Globe,' and a young man of much promise, died about one year ago.

Mrs. E. D. E. N. Southworth, a well-known authoress, who now resides at Prospect Cottage, Georgetown, freely and cheerfully corroborates the account herein mentioned in this book of a circle held at her house, and, in a letter to the publisher, states: "I am glad that in the inextricable mazes of this world's wilderness, I have, through you, found a trace of Nettie Colburn (Maynard). . . . . Please give my love to Mrs. Maynard, and tell her I have a perfect memory of that evening of which she gives so warm a picture."

Col. Simon P. Kase, of Philadelphia, states that he was present at a *séance* with Mr. Lincoln, and that he, with several other gentlemen, the President included, *sat upon the piano, while it was lifted bodily from the floor by spirit power, and that Mr. Lincoln was not only interested in this physical phenomenon, but was also intensely interested in the statements which the medium made to President Lincoln while in a trance condition.*"

Mrs. Elvira M. Depuy, of Washington, stated to the writer: "My husband was a visitor to *séances* where Mr. Lincoln was present, and he has told me of many interesting occurrences which happened thereat. . . . . In the winter of 1862–3 I attended a *séance* at Mrs. Laurie's, at Georgetown, where Mrs. Lincoln was present. She was accompanied by Mr. Newton, Commissioner of Agriculture. At this *séance* remarkable statements were made by Miss Colburn (Maynard) which sur-

prised Mrs. Lincoln to such a degree that she asked that a *séance* might be given to Mr. Lincoln. . . . . I have always known from my husband and others that Mr. Lincoln attended circles and *séances*, and was greatly interested in Spiritualism."

Mrs. Parthenia Colburn, whose name finds place in this volume, now resides at White Plains; she was with Mrs. Maynard (Miss Colburn) during 1862–3–4–5, and frequently visited the White House with Miss Colburn (Maynard) when Hon. Daniel E. Somes and others were present, and she has filed with the publisher an affidavit made before the county clerk of the county of West Chester, N. Y., wherein she solemnly avers that the statements regarding her, found in this book, *are true and fact in each and every particular*. A similar affidavit is on file with the publisher made by Mrs. Nettie Colburn Maynard, the writer of this book, taken by the county clerk of the county of West Chester, at her bedside, and attested by him in regular legal form.

In addition to the persons above named, the publisher wishes to tender thanks for courtesies and aid extended him, while seeking information regarding this subject, to F. C. Somes, Esq., George A. Bacon, Esq., Alfred Horton, Esq., all of Washington, D. C.; Gen'l Daniel E. Sickles, Henry J. Newton, Esq., and Charles J. Quinby, Esq., of New York; Frank L. Burr, Esq., of the 'Hartford Times,' and B. B. Hill, Esq., of Philadelphia; each of whom has rendered him service and information regarding this volume of reminiscences. The publisher wishes it distinctly understood that the statements contained in this book are free from all bias or interest from any cause or purpose other than as an historical picture of the conditions and influences which were connected with, and had bearing upon, those turbulent times, which are known as "the War Years of the Rebellion." He trusts that nothing in these

prefatory remarks will be construed in any way to indicate an opinion, either for or against Spiritualism, and a decision whether Abraham Lincoln was, or was not a Spiritualist, must be reached as a conclusion, through and by the judgment of the individual reader, who will find this work of *special* and *continuous* interest, and, therefore, as the title is suggestive, and the information which the book conveys is *extraordinary*, it is perhaps pertinent to ask the question, as given in the title—

"Was Abraham Lincoln a Spiritualist?"

THE PUBLISHER.

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ABOUT half past eight o'clock of the evening of this day I was lying exhausted on the sofa, when a carriage halted at the door. Mr. Laurie entered hurriedly, asking if the "children" had gone (Parnie and myself). Mr. Foster explained that we were still there, and the reason therefor. Mr. Laurie seemed delighted that we had been delayed; and came at once to my side, and kindly said, "Get ready at once and go to my house with me, and I think we can

remedy the loss of this furlough." It was a ray of light in dense darkness. Without saying a word, I hastily prepared myself and was surprised to find a most elegant carriage at the door to receive us. Its crimson satin cushions should have told me whose carriage it was; but my mind was so fraught with my trouble that I barely noticed the fact that a footman in plain livery opened the door for us, and we were soon on our way to Georgetown. On my arrival I was astonished to be presented first to Mrs. Lincoln,*

* At this time Mrs. Lincoln* was a prepossessing-looking woman, apparently about thirty years of age, possibly older, with an abundance of rich dark-brown hair, large and impressive eyes, so shifting that their color was almost undecided, their brightness giving a peculiar animation to her countenance. Her face was oval, the features excellent, complexion white and fair, teeth regular, and her smile winning and kindly. She was somewhat over medium height, with full, rounded form, and under any circumstances would be pronounced a handsome woman. In manner she was occasionally quick and excitable, and would, while under excitement or adverse circumstances, completely give way to her feelings. In short, she was lacking in the general control, demeanor, and suavity of manner which we naturally expect from one in high and exalted position. She was ever kind and gracious to me; yet I could never feel for her that perfect respect and reverence that I desired to entertain regarding the chief lady of the land.

* It is generally known that Mrs. Lincoln was a Kentuckian, and of Southern proclivities, although always loyal to the cause espoused by the President.

the wife of President Lincoln, then to Mr. Newton, Secretary of the Interior Department, and the Rev. John Pierpont,* at that time one of the chief clerks in the Treasury building. The Hon. D. E. Somes was also present. Mrs. Lincoln informed me that she had heard of the wonderful powers of Mrs. Miller, Mr. Laurie's daughter, and had called to witness the physical manifestations through her mediumship. He had expressed a desire to see a trance medium, when they had told her of myself, fearing that I was already on my way to Baltimore with my brother, as I expected to leave that evening. She had said at once, "Perhaps they have not gone; suppose you take the carriage and ascertain." Mr. Laurie went, and found me, as I

* Rev. John Pierpont was a tall, slender man, straight and commanding in appearance, and over eighty years of age, with the quick step and alert manner of a boy. He was an uncompromising temperance advocate, and attributed his great age, excellent sight and hearing, and general good health to this virtue. He had been a Unitarian (?) minister for many years, from which denomination he resigned his pastorate to embrace the truths of Spiritualism. He was a poet and writer of recognized ability, a scholarly, refined gentleman, respected by all who knew him, and at the time mentioned was in possession of a valuable post in the Treasury Department. He had the absolute confidence of Mr. and Mrs. Lincoln, and I often met him in the company of Mrs. Lincoln. In brief, he was just the sort of man to cement a lasting friendship with the President.

masculine spirit force was giving speech to almost divine commands.

I shall never forget the scene around me when I regained consciousness. I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. I stepped back, naturally confused at the situation—not remembering at once where I was; and glancing around the group, where perfect silence reigned. It took me a moment to remember my whereabouts.

A gentleman present then said in a low tone, "Mr. President, did you notice anything peculiar in the method of address?" Mr. Lincoln raised himself, as if shaking off his spell. He glanced quickly at the full-length portrait of Daniel Webster, that hung above the piano, and replied, "Yes, and it is very singular, very!" with a marked emphasis.

Mr. Somes said: "Mr. President, would it be improper for me to inquire whether there has been any pressure brought to bear upon you to defer the enforcement of the Proclamation?" To which the President replied: "Under these circumstances that question is perfectly proper, as we are all friends [smiling upon the company]. *It is taking all my nerve and strength to withstand such a pressure.*" At this point the gentlemen drew around him, and spoke together in low tones, Mr. Lincoln saying least of all. At last

he turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: "My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand. I must leave you all now; but I hope I shall see you again." He shook me kindly by the hand, bowed to the rest of the company, and was gone. We remained an hour longer, talking with Mrs. Lincoln and her friends, and then returned to Georgetown. Such was my first interview with Abraham Lincoln, and the memory of it *is as clear and vivid as the evening on which it occurred.**

* . . . . . I looked up, and did not need to know by any one telling me who he was. Lincoln stood at the open window.

He was looking down, yet seeing nothing. His eyes were turned inward. He was thinking of the great work and duty that lay upon his soul. I think I never saw so sad a face in my life, and I have looked into many a mourner's face. I have been among bereaved families, orphan children, widows and strong men whose hearts have been broken by the taking away of their own; but I never saw the depth of sorrow that seemed to rest upon that gaunt, but expressive countenance. Yet there was a light in those deep-sunk eyes that showed the man who was before me as perhaps the best Christian the world ever saw, for he bore the world upon his heart. That man was bearing the country of his birth and love upon his naked soul. It was just

one look; but I never have forgotten it, and through the dimness of all these years that great and patient man looks down upon me to teach me how to bear, and how to do, how to hope, and how to give myself for my fellow-men.

Lincoln was a noble representative of free institutions. He stood as the representative of that liberty which had been won by the swords of the Revolution, which had been organized by the earlier settlers of the Republic, and which has been adorned by many years of growth until the present day. The Revolution had passed before Lincoln's day; but he was a typical representative of the freedom of heart, and soul, and life which ought to be the most priceless inheritance of every American citizen. I think this was evinced in his whole course and conduct. He was surrounded by able men.

The sword and the pen both had their heroes; but before this man every one chose to pause, and his choice was always the wisest of all. I do not know what Lincoln would have done without support; but, through all troubles, the individuality of that one man, his unflinching courage, his broad sympathy and charity, his homely common sense, his indomitable rectitude and unshaken faith ran like a pulse of fire, a thread of gold.

You may speak of the arch of honor that spans those years of struggle. You may write the names of great generals, admirals, statesmen, senators, and governors upon separate stones. But on that one stone which bound them together, without which the arch would have fallen into ruin and confusion, you must write LINCOLN'S name.

I mention a third thing for which Lincoln was great. We have had great men who were as cold as the marble in which their statues have been cast. We have had men who had no more warm blood in their hearts than the bronze tablets upon their tombs. We have had great statesmen, great warriors, great philosophers, great men of letters, all of them cold

distinguished people, whose names I never knew; but who were apparently earnest investigators, and seemed satisfied with the truths they obtained. In short, every moment was filled to the uttermost, and the time so occupied passed quickly and pleasantly.

Prior to leaving Mr. Laurie's to become the guest of Mrs. Cosby I had another important interview with President Lincoln. One morning, early in February, we received a note from Mrs. Lincoln, saying she desired us to come over to Georgetown and bring some friends for a *séance* that evening, and wished the "young ladies" to be present. In the early part of the evening, before her arrival, my little messenger, or "familiar" spirit, controlled me, and declared that (the "long brave," as she denominated him) Mr. Lincoln would also be there. As Mrs. Lincoln had made no mention of his coming in her letter, we were surprised at the statement. Mr. Laurie rather questioned its accuracy; as he said it would be *hardly advisable for President Lincoln to leave the White House to attend a spiritual séance anywhere;* and that he did not consider it "good policy" to do so. However, when the bell rang, Mr. Laurie, in honor of his expected guests, went to the door to receive them in person. His astonishment was great to find Mr. Lincoln standing on the threshold, wrapped in his long cloak; and to hear his cordial "Good evening," as he put out his hand and entered. Mr. Laurie

promptly exclaimed, "Welcome, Mr. Lincoln, to my humble roof; you were expected" (Mr. Laurie was one of the "old-school gentlemen"). Mr. Lincoln stopped in the act of removing his cloak, and said, "Expected! *Why, it is only five minutes since I knew that I was coming.*" He came down from a cabinet meeting as Mrs. Lincoln and her friends were about to enter the carriage, and asked them where they were going. She replied, "To Georgetown; to a circle." He answered immediately, "Hold on a moment; I will go with you." "Yes," said Mrs. Lincoln, "and I was never so surprised in my life." He seemed pleased when Mr. Laurie explained the source of our information; and I think it had a tendency to prepare his mind to receive what followed, and to obey the instructions given.

On this occasion, as he entered the parlor, I made bold to say to him, "I would like to speak a word with you, Mr. Lincoln, before you go, after the circle." "Certainly," he said; "remind me, should I forget it."

Mr. and Mrs. Laurie, with their daughter, Mrs. Miller, at his request, sang several fine old Scotch airs—among them, one that he declared a favorite, called "Bonnie Doon." I can see him now, as he sat in the old high-backed rocking-chair; one leg thrown over the arm; leaning back in utter weariness, with his eyes closed, listening to the low, strong, and clear yet plaintive notes, rendered as only the Scotch can sing

their native melodies. I looked at his face, and it appeared tired and haggard. He seemed older by years than when I had seen him a few weeks previously.* The whole party seemed anxious and trou-

* My friend, Francis B. Carpenter, has given a correct picture of Lincoln: "In repose, it was the saddest face I ever knew. There were days when I could scarcely look into it without crying. During the first week of the battles of the Wilderness he scarcely slept at all. Passing through the main hall of the domestic apartment on one of these days, I met him, clad in a long morning-wrapper, pacing back and forth a narrow passage leading to one of the windows, his hands behind him, great black rings under his eyes, his head bent forward upon his breast—altogether such a picture of the effects of sorrow, care, and anxiety as would have melted the hearts of the worst of his adversaries, who so mistakenly applied to him the epithets of tyrant and usurper. With a sorrow almost divine, he, too, could have said of the rebellious States, 'How often would I have gathered you together, even as a hen gathereth her chickens under her wings, *and ye would not!*' Like another Jeremiah, he wept over the desolations of the nation; 'he mourned the slain of the daughter of his people.'

"Surely, ruler never manifested so much sympathy, and tenderness, and charity. How, like the last words of the Divine one himself, 'Father, forgive them, for they know not what they do,' will the closing sentences of his last inaugural address resound in solemn cadence through the coming centuries. Truly and well, says the London 'Spectator' of that address: 'We cannot read it without a renewed conviction that it is the noblest political document known to history, and should have for the nation and the statesmen he left behind him something of a sacred and almost prophetic character. Surely, none was

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